A CATECHISM ON THE TEN COMMANDMENTS.

PUBLISHED BY THE

AMERICAN TRACT SOCIETY,

144 Nassau-street, New-York.

SERIES IV. NO. XIV.

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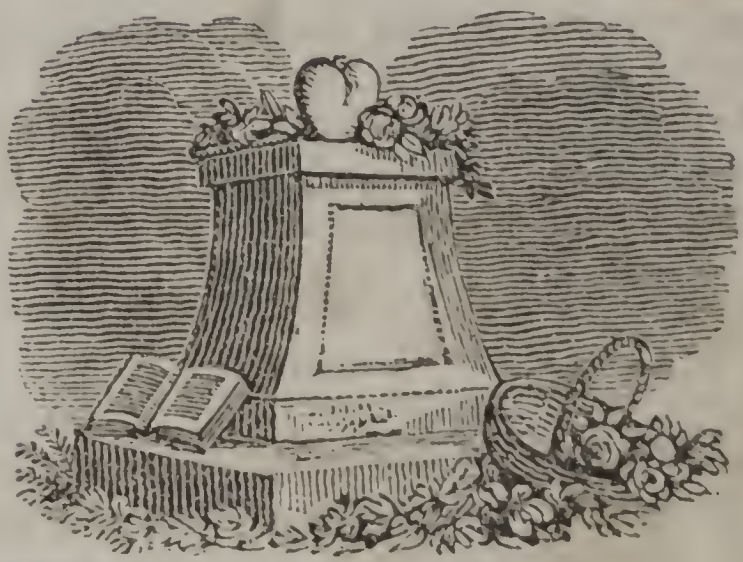

1. Q. What is a sure evidence of a renewed heart?

A. A Cheerful obedience to all God's commands. John, xiv. 15.

Q. What mean you by obedience to God?

A. Our doing what God commands, because he requires it.

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2. Q. What is the rule which God requires us to obey?

A. *His moral law or revealed will.*

Q. Wherein is the moral law summarily comprehended?

A. *In the ten commandments.* See Exodus, chap. xx. and Deut. chap. v.

3. Q. What is the sum of obedience to God's commands?

A. Love to God, myself, and my neighbour. Rom. xiii. 10. Matt. xxii. 37. 40.

Q. In what manner ought you to love God?

A. With all my heart, soul, mind, and strength.

Q. How ought you to love yourself?

A. In earnestly seeking my true happiness next to the glory of God. Luke, x. 42.

Q. In what manner are you to love your neighbour?

A. As sincerely and constantly as I do myself.

Q. Who is your neighbour?

A. Every man living. Luke, v. 37.

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4. Q. Why must we obey all the commands of God?

A. Because he is the Lord, and our God and Redeemer. Exod. xx. 2.

Q. Whence must our obedience to God's law proceed?

A. From union to Christ, and influences from him; for without him we can do nothing. John, xv.

Q. What encouragement have we to obey God's law?

A. God requires nothing from us but what he has promised to work in us, and reward us for. Isaiah, xxvi. 12.

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5. Q. Wherein do the four commands of the *First Table* of the moral law differ?

A. The first respects the object, the second the appointed means, the third the manner, and the fourth the particular time of God's worship.

6. Q. Which is the *First Commandment?*

A. It is, *Thou shalt have no other Gods before me.*

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7. Q. What does the first command require of us?

A. To know, acknowledge, worship, and glorify God in Christ, as the only true God, and our God.

Q. What do you mean by God in Christ?

A. God is highly glorified by the righteousness of Christ, and delights to do us good for his sake.

Q. Upon what warrant must we believe that God is our God in Christ?

A. Upon the warrant of his promise, I am the Lord thy God, which is directed to each of us who hear the Gospel. Exod. xx. 2. 3.

Q. What is it to acknowledge God?

A. It is to own and avouch him to be the only true God, and our God. Deut. xxvi. 17.

Q. How are we to avouch God as God, and our God?

A. By professing, worshipping, and glorifying him. Psalm xcvi. 1. 10.

Q. How is God to be worshipped inwardly, in our heart?

A. By remembering, fearing, loving, admiring, and trusting in him. Psalm xxix. 2.

Q. How is God to be worshipped outwardly, in our life?

A. By prayer, praise, observing his ordinances, and the like. Psalm cv. 1. 5. Acts, ii. 41. 42.

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8. Q. What sins are forbidden in the first command?

A. Atheism, profaneness and idolatry.

Q. What is Atheism?

A. It is the denying, or not having a God. Psalm xiv. 1. Eph. ii. 12.

Q. How are we guilty of Atheism?

A. By doubting whether there is a God, and declaring there is no God; by denying his being, or perfections, in our speech; and by committing sin, as if there was no God to see and punish us for it. Psalm iii. 1. 4.

Q. What profaneness is forbidden in this command?

A. The not worshipping and glorifying the true God as God and our God, in Christ. Rom. i. 21.

Q. How are we guilty of this profaneness?

A. By worshipping and serving God outwardly, while our heart is far from him, and while we exercise no true faith in Jesus Christ as our God.

Q. What idolatry is forbidden in the first command?

A. The giving that worship and glory to any other, which is due to God alone. Rom. i. 25. 26.

Q. How are we guilty of this idolatry?

A. By fearing, trusting, loving, desiring, or delighting in any thing more than God. Col. iii. 5.

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9. Q. What do these words, *Before me*, in this command import?

A. That God takes notice of, and is much displeased with, our Atheism, profaneness, and idolatry. Isaiah, xiii. 8.

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10. Q. Which is the *Second Commandment?*

A. It is, *Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven*

above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.

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11. Q. What duties are chiefly required in the second commandment?

A. The receiving, observing, and keeping pure and entire, all the instituted ordinances of God's worship. Deut. xiii. 32.

Q. Where has God appointed the ordinances of religious worship?

A. Only in his word. Isaiah, vii. 20.

Q. What is it to receive these ordinances?

A. It is to understand and embrace them.

Q. What is it to observe God's ordinances?

A. It is to do what is therein required, and wait on God in them. John, xiv. 15.

Q. What is it to keep the ordinances of God pure?

A. It is to suffer nothing to be added to them.

Q. What is it to keep God's ordinance entire?

A. It is to suffer nothing to be taken from them. Rev. xxii. 18. 19.

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12. Q. What sins are chiefly forbidden in the second command?

A. Idolatry, profaneness, and superstition. Deut. xii. 2. 3. 30. 31. 32.

Q. What idolatry is forbidden in the second command?

A. The representing, or worshipping God by images of men's hands or fancy. Deut. iv. 15. 19.

Q. What profaneness is forbidden in the second command?

A. The neglect and despising God's ordinances.

Q. What is superstition, or will-worship?

A. It is the worshipping of God any other way than he has appointed. Deut. xii. 32. Mat. xv. 9.

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13. Q. What is the first of the three reasons, annexed to the second command?

A. It is, that God is the Lord and so has the sole right to appoint the means of his worship. Lev. xxvi. 1. 2.

Q. What is the second reason annexed to it?

A. It is, that God is our God and proprietor; and so has a covenant right wholly to direct us in his own worship. Lev. xx. 66. Psalm c. 3. 4.

Q. What is the third reason annexed to it?

A. It is, the zeal God has for his own worship.

Q. How does God display his zeal?

A. In punishing the breakers, and rewarding the keepers of his law. Lev. xxvi. Deut. v. 9. 10.

Q. How does God punish the breakers of his law?

A. In visiting or punishing the iniquities of the fathers upon the children, unto the third and fourth generation of them that hate him. Exod. xx. 5.

Q. How does God reward the keepers of his law?

A. By showing mercy to thousands of them.

Q. Who are the keepers of God's commandments?

A. Such as, from faith to Christ and love to God, assay universal obedience to his law as a rule. Isa. li. 7.

Q. What mercy does God show to such persons?

A. Directing, supporting, and enriching mercy.

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14. Q. Which is the *Third Commandment?*

A. It is, *Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.*

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15. Q. What is here meant by the name of God?

A. Every thing whereby God makes himself known.

Q. Whereby does God make himself known?

A. By names, titles, attributes, ordinances, words, and works. Exod. vi. 3. and xxxiv. Psalm, cxxxvi.

Q. What are the proper names of God?

A. JEHOVAH, JAH, LORD, GOD, I AM, &c.

Q. What are God's honorary titles?

A. Holy one of Israel, Lord of Hosts, God and Father of Christ, God of Salvation, Hearer of Prayer, &c.

Q. What are God's attributes?

A. Infinity, eternity, unchangeableness, power, wisdom, &c.

Q. What are God's words?

A. His Law and Gospel. Rom. iii. 19. i. 16. 17.

Q. What are God's works?

A. His works of creation and providence, including redemption.

Q. What does the third command require with respect to God's names, titles, attributes, words, and works?

A. The holy and reverend use of them, as in the sight of God, and with fear of and love to him. Psalm xcix. and lxxxix. 7.

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16. Q. What is forbidden in the third commandment?

A. All profaning or abusing of God's names, titles, attributes, ordinances, words and works. Mal. i. 6. 7.

Q. When do we profane God's names, titles, and attributes?

A. When we do not view, adore, and trust in them as displayed in Christ; but think, speak, or hear of them lightly, maliciously, &c. Deut. xxviii. 58. 59.

Q. When do we profane the ordinances, words and works of God?

A. When we do not behold God in them, and do not

improve them for his glory, but for the encouragement of our lusts. Ezek. xx.

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17. Q. What danger do profane swearers incur?

A. The Lord will not hold them guiltless; and they cannot escape the damnation of hell, except they repent.

Q. Why then do profane swearers so abound?

A. Because they often escape punishment from men, and are destitute of the love and fear of God.

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18. Q. Which is the *Fourth Commandment?*

A. It is, *Remember the Sabbath day to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son. nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it.*

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19. Q. What is required in the fourth commandment?

A. The keeping holy to God, such set times as he has appointed in his word. Deut. v. 12. 15.

Q. What set time has God especially required to be kept holy?

A. One whole day in seven, to be a holy Sabbath for worshipping himself. Exod. xx. 8, 11.

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20. Q. On which day of the seven was the Sabbath at first appointed?

A. On the seventh day.

Q. Why was it first fixed on the seventh day?

A. Because on it God rested from the work of creation.

Q. How long did the Sabbath continue on the seventh day of the week?

A. From the beginning of the world to the resurrection of Christ.

Q. On which day of the seven is the weekly Sabbath now fixed?

A. On the first day. Acts, xx. 7.

Q. Why was the Sabbath changed from the seventh to the first day of the week?

A. In honour of Christ, to keep up the memory of his resurrection on that day; and hence it is called the Lord's day. Rev. i. 10.

Q. How long is the Sabbath fixed to the first day?

A. From Christ's resurrection to the end of the world.

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21. Q. How ought we to sanctify or keep holy the Sabbath?

A. By a holy rest, and holy exercises, on that day. Isaiah, lviii. 13, and lxvi. 23.

Q. From what are we to rest on the Sabbath day?

A. Not only from sin, but from all such worldly employments and recreations as are lawful on other days.

Q. In what exercises must we spend the Sabbath?

A. In the public and private exercises of God's worship. Isaiah, lxvi. 23. Acts, xx. 7. Rev. i. 10.

Q. How are we to be employed on Sabbath morning?

A. In thinking of God in Christ, and the vileness of sin; in reading God's word, praying for his presence, &c.

Q. How are we to be employed in public worship?

A. In joining with our heart in prayer and praise, and hearing sermons as God's messages to us.

Q. How are we to be employed on Sabbath evening?

A. In thinking on, and repeating what we have read and heard, and praying for God's blessing on it.

Q. How much of the Sabbath is to be spent in the public and private exercises of God's worship?

A. The whole time, except so much as is to be taken up in the works of necessity and mercy. Isaiah, lvi. Acts, xx. 7.

Q. What call you works of necessity?

A. Such as cannot be done before, nor delayed till after the Sabbath, as quenching fire of houses, &c.

Q. What are works of mercy?

A. Such as necessary eating, drinking, and giving alms, visiting the sick, feeding or relieving cattle, &c.

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22. Q. What is forbidden in the fourth commandment?

A. The omission or careless performance of the duties required; the profaning of the day by idleness, or doing that which is in itself sinful, and by unnecessary thoughts, words, or works, about worldly employments and recreations. Isaiah, lviii. 13.

Q. Is it not very sinful, on the Sabbath, to visit friends in health, sleep more than on other days, gaze at doors or windows, meet for drinking and carnal conference, walk in fields and streets for recreation, cleanse houses, &c.?

A. Yes; for God commands, In it thou shalt not do any work, &c.

Q. Is it not very sinful to sleep, gaze around, and think carnal thoughts in the time of God's worship?

A. Yes; it is a daring contempt of him.

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23. Q. How many reasons are annexed to the fourth commandment, the more to enforce it?

A. Four.

Q. What is the first reason?

A. God's allowing us six days of the week for our own employments.

Q. What is the second reason?

A. God's challenging a special right or property in the seventh day.

Q. What is the third reason?

A. God's own example.

Q. Wherein did God give this example?

A. In creating all things in six days, and resting on the seventh.

Q. What is the fourth reason annexed to this command?

A. God's blessing the Sabbath day.

Q. How does God bless the Sabbath day?

A. In setting it apart for his worship, and for giving blessings to men. Isaiah, lvi. 6, 7. lviii. 13, 14.

Q. Wherein do the six commands of the *Second Table* differ?

A. The fifth respects our various relations, the sixth our life, the seventh our chastity, the eighth our wealth, the ninth our reputation, and the tenth the most inward dispositions of our heart.

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24. Q. Which is the *Fifth Commandment*?

A. It is, *Honour thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.*

Q. 25. What is required in the fifth commandment?

A. The preserving the honour, and performing the

duty belonging to our superiors, inferiors, or equals. Rom. xiii. 7, 10.

Q. Who are superiors?

A. Parents, husbands, masters, ministers, and magistrates.

Q. Who are inferiors?

A. Children, wives, servants, people, and subjects.

Q. What is the duty of parents to their children?

A. To love, correct, instruct, and pray for them.

Q. What is the duty of children to their parents?

A. To love, pray for, honour and obey them.

Q. What is the duty of husbands to their wives?

A. To love, dwell with, provide, and pray for them.

Q. What is the duty of wives to their husbands?

A. To love, honour, pray for, and submit to them.

Q. What is the duty of masters to their servants?

A. To instruct, pray for, deal kindly with, and give due wages to them. Gen. xviii. 19

Q. What is the duty of servants to their masters?

A. Faithfully to serve, honour and obey them.

Q. What is the duty of ministers to their people?

A. To pray for, teach, warn, and reprove them.

Q. What is the duty of people to their ministers?

A. To pray and provide for, love, honour, and obey them. 1 Thess. v. 12, 13, 25. Heb. xiii. 17.

Q. What is the duty of magistrates to their subjects?

A. To protect them, encourage good men, discourage evil doers, and promote religion among all.

Q. What is the duty of subjects to their magistrates?

A. To pay tribute, to pray for, honour and obey them. Rom. xii. 1, 7. 1 Tim. ii. 1, 3.

Q. What is the duty of equals one to another?

A. To esteem, pray for, and admonish one another.

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26. Q. What is forbidden in the fifth commandment?

A. The neglecting of, or doing any thing against, the honour and duty belonging to our various relations. 2 Tim. iii. 2, 4.

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27. Q. What is the advantage of performing relative duties?

A. Such as do, shall live long and prosperously, as far as shall tend to God's glory and their good. Deut. v. 16.

Q. When is long life a real blessing?

A. When our growth in grace and our gifts and usefulness continue with it. Psal. xcii. 12, 15.

Q. When is prosperity a blessing?

A. When we enjoy God's love in it, and have it as a pledge of glory. Jer. xxxi. 41. 2 Chron. xviii. 5, 6.

Q. What danger do rebellious children incur?

A. They are cursed of God and exposed to hell.

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28. Q. Which is the *Sixth Commandment?*

A. *Thou shalt not kill.*

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29. Q. What is required in the sixth commandment?

A. The preservation of natural life.

Q. Whose life must we study the preservation of?

A. Our own and our neighbour's life. Eph. v. 29.

Q. By what means must we study to preserve our own and our neighbour's life?

A. By all lawful means, such as love, compassion, meekness, kindness, necessary food, raiment, physic, rest, &c.

Q. May we lie, or any way sin, for the preservation of our own or our neighbour's natural life?

A. No; such conduct offends God, and ruins our soul.

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30. Q. What is forbidden in the sixth commandment?

A. The taking away of our own life or the life of our neighbour unjustly, and whatsoever tends there unto. Acts, xvi. 28. Gen. ix. 6.

Q. What things tend to the unjust taking away of life?

A. Sinful anger, hatred, revenge, envy, drunkenness, gluttony, excessive care or labour, sinful fighting, &c. 1 John, iii. 15. Mat. v. 22.

Q. Is cruelty towards beasts, and sporting at their hurting one another, sinful?

A. Yes; Prov. xii. 10.

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31. Q. Which is the *Seventh Commandment?*

A. It is, *Thou shalt not commit adultery.*

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32. Q. What does the seventh command require?

A. The preservation of our own and our neighbour's chastity. Prov. ii. iv. v. vi. vii.

Q. Wherein are we to preserve our own and our neighbour's chastiy?

A. In heart, speech, and behaviour. 2 Tim. iii. 22. 1 Cor. vii.

Q. By what means are we to preserve our own and our neighbour's chastity ?

A. By living in the fear of God, and by faith in his Son ; by praying for the Spirit to mortify our lust, and watching against temptation to it. Genesis, xxxix. 9. Psalm li. Prov. v.

33. Q. What is forbidden in the seventh commandment ?

A. All unchaste thoughts, words and actions. Eph. v. 3. 6.

Q. What unchaste thoughts does it forbid ?

A. All thinking of uncleanness with delight and desire. Mat. v. 18. Prov. ix. 17. and vii. 18.

Q. What unchaste words does this command forbid?

A. All frothy, wanton, and immodest language. Eph. v. 4. Col. iii. 18.

Q. What unchaste actions does this command forbid?

A. Adultery, fornication, incest, sodomy, stage-plays, balls, promiscuous and vain dancing. Gal. v. 19, 21. Lev. xviii. and xx.

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34. Q. Which is the *Eighth Commandment?*
A. It is, *Thou shalt not steal.*

35. Q. What is required in the eighth commandment?

A. The lawful procuring and furthering of wealth. Eph. iv. 28. 1 Thess. iii. 11, 12.

Q. Whose outward wealth must we procure and further?

A. Our own and our neighbour's wealth.

Q. By what means must we further outward wealth?

A. Only by lawful means, such as diligence and

equity in our worldly business, praying for God's blessing on it, giving to the poor, and other pious uses.

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36. Q. What is forbidden in the eighth commandment?

A. The unjust hindering of our own and our neighbour's wealth or outward estate.

Q. How do we unjustly hinder our own or our neighbour's wealth and outward estate?

A. By idleness, prodigality, wasting money on trifles, or to support pride; and by theft, robbery, oppression, using false weights or measures, refusing or unduly delaying to pay just debts, neglecting of almsgiving, &c.

Q. Is it very sinful to steal small things, or to steal from parents, masters, or friends?

A. Yes.

Q. Is it very wicked to lie, commit whoredom, deny divine truths, profane divine ordinances, or part with spiritual rights to gain wealth?

A. Yes; it is a selling of our God, and our soul's salvation for a trifle.

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37. Q. Which is the *Ninth Commandment?*

A. It is, *Thou shalt not bear false witness against thy neighbour.*

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38. Q. What is required in the ninth commandment?

A. The maintaining and promoting the truth between man and man, and of our own and our neighbour's good name. Zech. viii. 16. 3 John, 11, 12.

Q. Wherein is truth and our own and neighbour's good name to be especially promoted?

A. In witness-bearing. Prov. xiv. 4, 25.

Q. How are we to promote our own good name?

A. By living soberly, righteously, and godly.

Q. How are we to promote our neighbour's good name?

A. By warning him against sin, reproving him for it, hiding his infirmities and speaking to his praise. 1 Thess. v. 14. Lev. xix. 16, 17.

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39. Q. What is forbidden in the ninth commandment?

A. Whatsoever is injurious or hurtful to truth, or to our own or our neighbour's good name.

Q. How do we injure the truth between man and man?

A. By flattery, lying, and dissimulation.

Q. How do we injure our own good name?

A. By sinful and imprudent speech or behaviour.

Q. How do we injure our neighbour's good name?

A. By speaking evil of such as hate and revile us, or by taking pleasure to publish the real faults of any.

Q. Which is worst, theft or slander?

A. Slander; for it robs men of their usefulness in the world, and of their good name, which is better than great riches. Prov. xxii. 1.

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40. Q. Which is the *Tenth Commandment?*

A. It is, *Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.*

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41. Q. What is required in the tenth commandment?

A. Full contentment with our own condition, with a charitable frame of spirit toward our neighbour. Heb. xiii. 1, 2, 3, 5.

Q. Why should we be content with our lot and condition?

A. God orders it, and we deserve a far worse one. Gen. xxxiii. 10. Psal. xi. 6.

Q. What is it to have a right and charitable frame of spirit toward our neighbour, and all that is his?

A. It is to rejoice in his welfare, and be grieved for his afflictions, as if they were our own. Heb. xiii. 3.

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42. Q. What is forbidden in the tenth commandment?

A. Discontent, envy, and covetousness. Rom. i. 29.

Q. What is discontentment?

A. It is our being displeased with any thing that God orders for us.

Q. What is envy?

A. It is a grieving at the good of our neighbour in wealth, honour, gifts, or grace.

Q. What is covetousness?

A. It is an excessive desire of great enjoyments, and wishing to have what belongs to our neighbour. Heb. xiii. 5. Luke, xxi. 34.

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43. Q. Are all transgressions of God's law equally heinous?

A. No: some sins are more heinous in the sight of God than others. John, xix. 11.

Q. How are some sins more heinous than others?

A. In themselves, or by their several aggravations.

Q. What sins are more heinous in themselves?

A. Neglect of prayer, profane swearing, unbelief, &c.

Q. How are sins rendered more heinous by their aggravation?

A. Sins committed by eminent persons, or against light and conviction, or on the Sabbath day, are more heinous than the same sins in other cases.

44. Q. What does every sin, even the least, deserve?

A. Every sin deserves God's wrath and curse.

Q. Wherein is this wrath and curse of God executed?

A. Both in this life and that which is to come.

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45. Q. What does God require of us, that we may escape his wrath and curse due to us for sin?

A. Faith in Jesus Christ, repentance unto life, with a diligent use of the outward means of salvation.

Q. For what end does God require these things from us?

A. Not as proper conditions of salvation, but as means of receiving or improving that redemption Christ has purchased, and freely bestows upon us. Tit. iii. 5.

THE

HISTORY

OF

MARGARET ANDREWS.

She was the only child of Sir Henry Andrews, whose pious instructions, and those of his Lady, seemed early attended with a special blessing to their beloved daughter. Almost as soon as she understood any thing, she exhibited promising symptoms of piety, in the delight she took in prayer; in her meekness, especially in receiving and regarding reproof; in her strict regard to justice, and utter detestation of falsehood; in her tenderness and pity to the poor, and eagerness to help them. At the age of seven or eight years, she gave more satisfactory evidences of a regenerate state; appearing very solicitous respecting her soul, and giving her chief attention to the things pertaining to its salvation. Her pleasure in the Scriptures manifested itself not only in reading them with great attention, but in committing whole chapters to memory, which she did with great facility. She had a high respect for good ministers; delighting to hear them pray and preach, and asking them questions concerning God and her duty. Her charity also was proportionably improved. She was remarkably attentive to inquire out the necessities of the poor, and to procure relief for their distresses, as they were made known to her.

She early manifested a superiority and indifference to those objects which attract and occupy the hearts

of most, especially the young. She valued the world and its allurements as little as multitudes do their souls. These things had very little place even in her thoughts. Her mind was so conversant with heaven and its glories, that she seemed to be borne to a great distance from such earthly vanities; regarding them as unworthy her esteem, and far too small to satisfy the enlarged desires of her soul. Being once observed to sigh, and some around expressing their wonder respecting the cause, since she seemed to possess such advantages for being happy; she replied, "I want nothing in this world, I do not sigh for that. But how much better is heaven than all this!" Then starting up from her seat, and spreading her hands, she added, "O there are such joys in heaven, as cannot be conceived!" She had a great indifference to those gayeties of dress, which the young, especially of her sex, are apt to admire. When her parents bestowed any rarities upon her, they were thankfully acknowledged and prized as tokens of their kindness, but little noticed on any other account: so that when she showed her closet and its curiosities, to gratify her friends, it would be plainly seen that her heart was on very different things. Before the age of twelve, she was once taken by some of her friends to see a play. As, on her return, she made no comments, she was asked how she liked it. Her reply was, "I like it so, that I never desire to see another." Nor did she ever vary from this determination. Not that she wanted either capacity or taste for what was sprightly and humorous; but her mind was so much occupied by things solid and useful, and so habitually conversant with heaven and its objects, that while the most innocent recrea-

tions had few charms for her, those that did but border on the contrary were absolutely disgusting.

She was constant and diligent in reading books of piety. She appointed herself a daily portion of the Scriptures, which she read with much observation; asking of others an explanation of such parts as she did not understand. In this way she soon obtained a share of knowledge which enabled her to instruct most who conversed with her. Reading once in the Psalms, she was much affected with the troubles of David, and thence took occasion to discourse with her maid about the afflictions of life in general, and particularly her own. The servant observing that *she* could have but little trouble, she replied, "They that have the least trouble, have a great deal; and if we do but consider what joys there are in heaven, it is enough to make us impatient to live here."

She was much in meditation; and when alone, was sometimes so much absorbed, as to be seen walking with her hands and eyes lifted up to heaven, and expressing, in other ways, much joy and comfort. When walking with others, she would discourse on the works, as well as the word of God, in a strain which showed them to be familiar to her thoughts. Her mind was much employed on the great subject of death. It was common for her, at going to bed, to converse with her maids about it, saying, "How ought we to think of our death, when this night may be the last!" Sometimes, when taking leave of them at night, she would say, "Well, I am going to death's kinsman."

Her devotion was eminent. She prayed regularly three times a day at least; and rarely an hour passed without secret ejaculations. Nor was it uncommon for

her, in the midst of her youthful employments or recreations, to send away her maids, and retire for prayer. Such fervour and delight did she feel in this duty, that she sometimes forgot herself and her health so far, as to continue for two hours in her closet, even amid the severest cold. Not only on these occasions, but during the prayers of the family, it was common for her to shed tears in abundance. No company, no engagements, were permitted to supersede her devotions. Being once invited to go into the presence of the Queen, and being of course necessitated to spend a considerable time in dressing, she immediately after retired to her closet. The Lady who was to introduce her being come, and waiting for her, her mother, not knowing the cause of her delay, went hastily into the chamber, where she found her with her hands lifted up to heaven, and her face bedewed with tears, uttering these words: "Good Lord, for the sake of Jesus Christ, suffer not Satan to prevail over me."

In this way she consecrated every place into which she came, and converted every room of the house into a kind of oratory. Yet though she spent so much of her time in retirement, she was cheerful, as well as affable, in company; and appeared as if her heart were almost continually filled with comfort and joy. The prayers, sighs, and tears which she sent to heaven, seemed to return in peace and blessings into her soul. Her exemplary devotion imparted to her whole demeanour a sweetness and solemnity which were equally engaging.

She was exemplarily strict in her observance of the Sabbath. By secret devotion she prepared for the public worship of God. She heard his word with so-

lemn and reverent attention. Returning from the sanctuary, she repeated in private what she could remember of the sermons, and spent the rest of the day in reading to others, or alone; in prayer, meditation, and other pious exercises. When requested, for the sake of her health, to walk abroad, she generally declined, lest her mind should be diverted from things divine.

She manifested a sincere love to the souls of others; instructing and admonishing the ignorant, reproving the wicked, comforting the disconsolate, and doing what was in her power to prevent sin in all. She taught the servants the things of religion; exhorting them to be constant in prayer and reading the Scriptures, to avoid falsehood, and be kind, according to their ability, to the poor. She warned them against letting any business whatever prevent them from prayer; and especially, that they should guard their hearts from wandering in that duty; adding, "This I tell you, because my heart is apt to do so." Such pious counsels, strengthened by her good example, seemed much blessed to several of the servants. One of them, in particular, acknowledged that she had received more good to her soul by means of this young lady, than she had got elsewhere in all her life before.

Though anger was rarely, if ever, manifested by her on any other account, yet she has been known to reprove for sin with great pungency, where the occasion required it. In a person of such a sweet, gentle, inoffensive disposition, this discovered great zeal for the honour of God, and a lively sense of the danger of the guilty person. Nor was her fidelity in giving reproof greater than her humility, and even gratitude, in receiving it.

So tender was her compassion to those who were afflicted, especially in mind, that, though her modesty was great, she frequently found herself compelled to offer consolation to those in this state, who were much older than herself. To a visitant recently deprived of several near relatives, and otherwise much distressed, she judiciously enlarged on the wisdom and goodness of God, who knew what was best for her, and no doubt had gracious purposes in sending those afflictions; representing, in addition, what might be the probable intention of them, and which way they might turn to her advantage, and the consequent reasons for setting bounds to her sorrow.

If any fault was committed in the house, she would desire her mother not to ask the servants about it, lest, for fear of her anger, any of them should tell a lie to conceal it. When a boy in the family was taken in a fault, she desired her mother to correct him; to which her mother replied, "she had forgiven him so many faults, that she would turn him away." "No, mother," rejoined the young intercessor, "pray let him be corrected, and tell him the sin, and set before him the terrors of conscience, and the torments of hell; it may do him good for eternity."

If any poor came to the house, she did not fail to intercede for them with her parents, nor to add something of her own, though very secretly. When she met with a distressed object, she would come in with tears of compassion to desire relief; and when visited by some whom she suspected to be reduced to indigence from circumstances of ease, she would most tenderly draw from them an account of their state, and offer her assistance, if there was need. Nor was

she contented to supply those who came to her father's house, but went abroad in quest of objects of charity; yet concealing her design as much as possible. She once, on the morning of Monday, came unperceived behind a poor woman hard at work, who was that moment thinking how she should maintain her family through the week, and making her sad complaint to God; and putting a piece of money into her hand, went away. The unexpected relief greatly affected the poor woman, who thought it came as by an angel from heaven. So frequent were such visits with this compassionate young lady, that she was well acquainted with the condition of the poor of the parish, and sometimes gave particular information of their necessities to her parents, informing them who wanted victuals, clothes, or fire, and importuning them for a supply till it was granted. On one of these occasions, she said to them, "If you will but give what wood I will carry, they shall not want." She would also particularly reckon up to them the poor's charge, what they were allowed, and what they could earn, and then put the question to her parents, whether they could live upon so little; and this so judiciously, that they seldom or never had reason to controvert her statements. When she could not go abroad herself, she sent money to the poor by her maid, charging her not to say any thing of it. She also enjoined on her, that, when any poor people came, she should not speak harshly to them, but go to her parents, and represent their condition; adding a charge that she should do the same wherever she might be placed; and that when she should be settled in the world, she should be kind to the poor; saying she would find that, far

from having less at the year's end, she would be doubly paid by Providence.

So displeased was she to hear any thing said injurious to the reputation of another, that she would reprove and silence the least whispers of detraction.

To these excellencies, truly uncommon in one so young, it may be added, that her discretion and judgment were so eminent, that even the aged were cautious what they said before her; and that such was her humility, meekness, and universal exemplariness, as to rank her among the first-rate Christians.

A little before her last sickness, she thus expostulated with her mother, in whom she discovered an immoderate anxiety about her: "Am I not," said she, "in the hands of God? Cannot he preserve me? If it be his pleasure, I shall live: if not, your care cannot preserve me. And what if he should take me? you will not be long after me. If you live twenty or thirty years after me, what is that to eternity?" Such expressions render it not improbable that she had some apprehensions of approaching death, especially as she was heard about this time to express a wish that her mother had another child, and that her parents had less affection for her. She likewise observed, in consequence of a journey being planned for her, that if she went to the place contemplated, she should never return.

Soon after, being within some months of fourteen, she was seized with the sickness which gave her up to God and glory. Being in great pain at first, she often called on God, and said, "He is very merciful to me; for what I feel is nothing to the sufferings of Christ for me." After some ease, she said, "God is very gra-

cious in giving us pain; otherwise, we should not know how to be thankful for ease."

She spent much of her sickness in prayer; and when she could not speak, showed great signs of inward devotion.

Two or three hours before her death, her mother said to her, "My dear, are you so ill, that you think you shall die? Be not backward to tell me, for it will not be hard for me to give you up to God, if it be his pleasure." To this question she replied, smiling, "I hope God will pardon my sins;" thus intimating her hope that she should find the sting of death removed. She afterward said to the Doctor, "Do you think I shall die?" He answered, "Madam, no one can tell that." She replied, "Pray, Doctor, deal plainly with me: I would not be deluded." He answered, "It is doubtful." She then said, "I have been a great sinner; but I hope God will pardon me. My Saviour is in heaven, and I hope he will put on me the white robe." She confessed the former mercies of God to her; said she had been troubled for sin, but the Lord had given her the Comforter, and sealed her, and she had been comforted ever since. She then, with the consent of her parents, ordered considerable sums of money to be given to the poor after her death. After this, addressing her father and mother, she said, "Pray, do not be troubled when I am gone. Do you think it will be long before you will follow me?" Her father and the rest of the family kneeling down, and recommending her to God, she seemed devout and cheerful.

How does such an example of piety thus mature in one less than fourteen, reprove the irreligious, useless, perhaps pernicious old age of multitudes! while it

forcibly allures the young, the thoughtless, and the gay, to that religion which confers such real dignity, and such substantial pleasure; which can render them in life so useful, in death so happy.

In a Latin epitaph, prefixed to her life, are expressions to the following purpose:

"She was a person rarely paralleled—the hope and love of her parents—the delight and ornament of her family. Her bosom was the temple of modesty, purity, and goodness. To the poor she richly scattered blessings—the pomps of the world she disdained—the powers of Satan she vanquished; for God dwelt in her, and she in God. Wonder not that such a spirit made so short a visit to our world, as its prayers and devout breathings were the wings and gales that wafted it to its heavenly rest. Depart, traveller; ponder, and be wise."

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